



4
A
S E R M O N

Preached before the Antient Com-
pany of *Black-smiths* in S. Marie
Magdalens Church in London on Saint

John Baptist day last, 1611.

By William Holbrook.



Holbrooke (w.)
K

L O N D O N,

Printed by E. A. for Nathaniell Butter,
dwelling at S. Austins gate in Pauls
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By William Holbrook.



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Printed by E. A. for J. B. L. & Co.
No. 10, N. B. St.
Church-yard.
1812.



TO THE ANTIENT
company of Blacksmiths in Lon-
don, & especially to the Master, Wardens
and Assistants therof, all grace & happines
in this and the life to come.

Pondering with my
selfe (belayed) to whome I should
dedicate this labour, I found none
that had greater right or claime
to it then your selues: at the re-
quest of some of you it first began
to be, & came to be sounded viva
voce in the eares of you and many other. At the earnest
request of the some it now commeth forth to a further
view, which I thought should neuer haue seene the Sunne
any more. Further, the matter of it in some part concer-
neth you onely, and was perticularly dressed and serued
for your instruction; though there be many dishes com-
mon to you and others to feed upon, for these respects
me thinks I should wrong you, if I should dedicate it to a-
ny other: My desire in penning it, is the same it was in
preaching it, that you may be edified and taught to liue
soberly, righteously, and holily, in this present world, &

The Epistle.

I haue peace of conscience both in the one and the other :
I affected plainenes in speaking, so I haue in writing, and
therein kept my selfe as neare as I can, with the helpe of
my brieft notes, to the method phrase and matter, I obser-
ued in the delinery of it. Accept it according to the
worth of the matter, looke vpon that, not vpon my rude-
nes in handling it: the meat is good, though happily an
other Cooke might haue dressed and serued it in more
skilfully. Thus I leaue it to your charitable and christian
acceptation; and you all, to the blessing of him who is
blessed for euer: To whome I will pray (that as in pub-
lishing this labour, I haue satisfied some of you) you all
may according to the desires of my heart, receaue pro-
fit and instruction by it.

Your Christian friend, and
heartly wel-wisher:

WILLIAM HOLBROOKE. &



A SERMON
PREACHED
BEFORE THE
COMPANY OF
Black-Smitbs.

GEN. 4. 22.

And Zillah also bare Tubalkain who wrought cunningly in euery craft of Brasse and of Iron.



Being laboured much
(beloued in him who is blessed for
euer) to preach at this assembly, I
was no little time before I could
meete with a Text answering the persons and oc-
casions: At length I found this Scripture, and
haue laboured the same, I hope according to the
true & geminine sence thereof, & for your profit,

B

so

2 A Sermon, preached

so that I shall neither wrong you nor it, in the handling thereof. In it, we haue a commendation both of the antiquity, necessity, and lawfulness of your Trade: though in posterity of *Lamech*, no disparagement thereof, God bringing light out of darkenes, and good out of euill: to heerein ordering and disposing this posterity of *Kain*, that though they wil not giue themselves to the worship of God, yet by them he bringeth forth skill, both in liberall arts, and mechanicall trades, for the good of all: of liberall arts in *Iubal*: of mechanicall trades in *Tubalain*, in this Text mencioned: who is commended vnto vs by his parentage, and that on both sides, by Father who was *Lamech*, by Mother who was *Zillah*, his second wife, in whome *Poligamy*, or *Bigamy*, began: Secondly by his trade or calling, in which fower things are to be considered: First, that hee was not idle but had a calling: Secondly, that he wrought in his calling: Thirdly, the perfection he did growe to and labour after, in these words *He wrought cunningly*: Fourthly, what his calling was, to *worke in Brasse and Iron*. In these haue we seene the speciall things in this Scripture to be considered: for the words, there is some difference betweene the originall and translation, which is to be obserued for the clearing of the Text, and the making of better way, to the doctrine and instructions. The difference is heerein, Whereas the translation is, *Hee wrought cunningly*,
the

much
you may
see
the

the originall (according to the learned translators) is *verbatim*, he sharpened, or put an edge to Brasse and Iron, metaphorically speaking, that as a man finding a blunt knife or toole, doth set an edge therevpon; so did *Tubalkain*, finding this work, he laboured to bring it to a better perfection then it was before. That it was before, it is very probable, if not out of question, as *Tremelius* and *Iunius* heereupon with others obserue, because *Kain* tilled the ground before, which hee could not doe without Iron instruments, especially the ground being accursed: so that the meaning of it is, he brought this trade to a greater perfection, and laboured more in it then before was laboured therein: From which we will hasten to the seuerall doctrines from the same deducted. And first we will obserue somewhat more generally, considering him a wicked man, yea the sonne of *Lamech*, by whome *Poligamy* or *Bigamy* first came in, one of *Cains* brood, seperated and remoued with the rest (as in place, so in profession) from the feare of God, yet had he riches and a trade, yea he excelled al others in his trade, bringing it to a greater perfection then before it was. That a wicked man should be thus graced and outwardly furnished, we obserue this doctrine, that the wicked may equallize, yea out-goe the godly and deare seruants of God in these outward things, in hauing wiues, children, riches, skill in trades, and the like; which in generall the

Doct.

wicked
men
yea

Preacher experimentally confirmeth : saying in his ninth chapter, the 1. & 2. verses, *I have surely given my heart to all this, and to declare all this that the iust and the wise, and their workes are in the hands of God: and no man knoweth either loue or hatred of all that is before him. All things come alike to all: and the same condition is to the iust and to the wicked: to the good and to the pure, and to the polluted: and to him that sacrificeth, and to him that sacrificeth not: as is the good so is the sinner: he that sweareth, as he that feareth an oath.* If this doe not sufficiently bring light to the point, it may be cleared further by considering in particular instances, how the wicked haue matched, yea exceeded the godly in these things. For wiues and children; did not *Ham* equalize *Japheth* and *Schem*? *Gen. 10. 6. 21.* was *Ishmael* behinde *Isaak*? *Gen. 25. 12. 16* and had not *Esa* wife and children as well as *Jacob*? In riches; did not *Dives* exceed *Lazarus*? But to hasten the further execution and clearing of this poynt, by reason, I will adde these further proofes, for the undeniable conuincing of this truth, *Iob. 21. ver. 7.* where *Iob* shewing this very thing, speaketh thus: *Wherefore doe the wicked liue and waxe olde, and growe in wealth? their seed is stablished in their sight with them, and their generation before their eyes, their houses are peaceable without feare, and the rod of God is not upon them: their Bullocke gendreth and faileth not: their Cow calueth and casteth not her Calf: they send forth their Children like Sheep, and their Sonnes dance,*
they

they take the Tabret and Harpe and reioyce in the sound of the Organs; they spend their dayes in wealth, and suddenly they goe downe to the grave. And who be these? euen such as say to God Depart from vs for we desire not the knowledge of thy waies. Who is the Almighty that wee should feare him, and what profit should we haue if wee should pray vnto him? as plainly as Iob, doth the Psalmist in Psa: 73. see the 3. ver. to the 13. and in Ierem 12. 1. and 2. giuing euidence to this doctrine. Least this should seeme strange to any, that these matters should goe thus with the wicked, it will not be amisse to consider some reasons why so that should bee; And surely the Lord suffereth things thus to be, and the wicked thus to fare, because he will be mercifull vnto all, and let the raine fall aswell vpon the vniust as the iust. Secondly, because he will leaue the wicked without excuse, giuing him what his heart desireth, and more then their heart can wish as the Prophet saith, for what doth he wish, but wife, children, riches, and cunning in the thinges which he dealeth with beyond others? and ha-
 uing these, refusing the feare of the Almighty; what can he say for himselfe; but plainly accuse himselfe as a worthlesse creature? Thirdly, they haue more time and meanes then Gods children to compass these things, and to excell the godly therein, for first they spend much time in plod-
 ding, carping and caring, & striving to be excel-
 lent and great in these outward matters, which

Reas. 1.

2.

Vse 1.

the Children of God spend in speaking better things. Secondly they haue larger consciences, they feare not an oath nor false dealing; so they haue it, they be not troubled with the manner and meanes how they come to it. It needeth not then any whitt seeme strange to any, that the wicked should herein excell the godly; which being true, it learneth vs these things. First, to take heede of falling into the common errors of the world, who iudge men happie or miserable, as they want or abound in these things. Alas, oft times the fayrer the out-side the fowler the in, and most commonly the more outward riches the lesse grace; Let vs then take heede least by measuring with an earthen rule, and weighing with a corrupt ballance, wee condemne the generation of the iust, and commend whome God condemneth, so shall we iudge as God iudgeth. Secondly, this learneth vs not to be proude of these earthly things, if we haue them, for what haue wee if wee haue wiues, children, goods, and profitable trades, but what a damned and repobate catife may haue and hath? And why should wee be proude of that which cannot, nay doth not one iott make vs lesse or more acceptable with God? for nothing auaieth in Christ but a new creature: vaine men then they be, and voyd of spirituall vnderstanding, that blesse themselues in these things which a man may haue, and from them goe to hell. Did not

Dines

might
be of me
but
new creature

Dives goe from his riches thither? *Haman* from his wife and friends? *Judas* from his learning and skill in preaching? It is the best then to esteeme these things dunge, and if wee will thinke any thing the better of our selues, for any thing, let it be for this, that wee are found of & in Christ Iesus. Thirdly, this should learne vs, not to strue vse 3. to much to get them or retaine them, nor to be discontented if we want them, as the manner of some is : alas what folly is it in men to carpe and break their sleepe night & day for these things, in which a fiend of hell may equalize them? and yet such fooles are there that labour more for these, then euerlasting riches; as though earth were heauen and heauen earth. Oh that such would know that they may haue these things and yet goe to hell notwithstanding! it would make them sure to laboure for better things and to make their election sure. Fourthly and lastly, it should vse 4. make vs to seeke first the Kingdome of God and the righteousnes thereof, yea all the sauing graces of the spirit which the wicked cannot attaine vnto. Wee desire naturally to excell others, to haue better fare, finer cheare, costlier apparrell, and fayrer houses then others : in these wee cannot be so exquisite, but the wicked, yea *Lamech*, and *Dives* a firebrand in hell may match vs. In spirituall things, onely in Christ Iesus we may leaue them behinde vs, and excell them : let vs therefore with *Dauid*, continually and vnfainedly pray,

line of
its to
some
 pray that he would incline our hearts to wisdom & not to couetousnes: & that though riches encrease, wee doe not set our hearts vpon them. Thus much for the first poynt of doctrine drawne from the generall consideration of this wicked man, and his father *Lamech* so outwardly graced and dignified.

Let vs descend to a second, out of the wordes, namely, from the description of him from his mother, who is named by her name, as also set forth by the fruite of her wombe, which is a speciall outward blessing & end of marriage. Now in that it is said *And Zillah also* (that is the whome he tooke to his other wife, & so fell vnto *Bigamy*, and did procreate and bring forth children as well as the former, which was his lawfull wife, for it was Gods institution that euery man should haue his wife to auoyd fornication: we learne, The prosperous outward successe of externall things, is no good argument to proue the lawfulness of them, *Zillah* with whome it is vnlawfull for him to marry (*Addah* his former wife yet liuing) nay with whome hee so liuing committeth adultery, hath children as well as *Addah*, and in that respect it seemeth as good and as lawfull as his marriage with *Addah*: but to reason from the successe: Of these things concludeth not according to the truth. *Abraham* his going into *Hagar* his Maide, his wife, her giuing of *Hagar* to him to wife, nor his obeying of his wife therein, were warranted

ted by the conception and procreation of *Ishmael*.
 And soe might I say of *Reboam* taking eightene
 wiues and threescore Concubines; this was not
 warrantable, because he had 28. sonnes and 60.
 daughters 2. Chro. 11. 21. The reason is at
 hand, not onely because these successes doe con-
 sist partly of naturall causes, but also God doth
 let these haue successe sometime for the sha-
 ming of those that committ this sinne, whereas
 otherwayes happily it would not come to light;
 Which being so, it plainly appeareth, that the
 successe of these things argueth not the lawfulness
 of them. From which we may learne: First, ^{vs. 1.}
 how false the ground of men, (common in the
 world, whereby they measure their iudgement)
 is, viz. yee see God blesse it, and therefore it is
 good. Alas poore foole, doest thou measure
 Gods blessings by the outward successes? nothing
 lesse should you conclude; and yet this is the rule
 of the world, as in case of marriage, parties mar-
 rying not in the Lord and without parents con-
 sents, yea contrarie thereto, If they liue peacea-
 bly (as there is a peace amongst the deuills) and
 haue children & prosper in this world together,
 presently say the men of the world, was it not pit-
 ty but that they should haue beene nought toge-
 ther? do not you see how God blesseth them with
 children, a peaceable life, & worldly goods? alas,
 so he doth most wicked and wretched carifes, as
Haman and his wife; but let such know they haue

mitted a fearfull sinne, and their marriage was displeasing vnto God, notwithstanding the outward successe thereto. And thus to conclude from the outward successe of things doth keepe many in impenitencie, as those that thus vnlawfully marrie, and such as increase themselves, and waxe rich by sinfull courtes, by fraude, lying, couzening, false weights; by riding, buying and selling vpon the Saboth: God prosper vs (say many) in outward riches, goe, my cause is lawfull. Alas poore man, thy prooffe will not hold out, when it commeth to be tryed by fire and the ballance of sanctuary, which is the reuealed truth of God: in the meane while, know there is bitternes in the end, and in fine, it will hurt like a serpent and bite like a Cockatrice. Secondly, let this learne vs to looke the manner of our causes, and our lawfull proceedings in them; so may wee looke for Gods blessing vpon them, whether in marriage or any other course whatsoeuer: otherwaies wee may haue the outward blessing and an inward curse: yea, for want of repentance for vnder-taking of the course vnlawfully, goe to hell. Thirdly, let vs take heede of following a multitude to doe euill in this case: this is the worlds motiue, to vnder take such and such things, because they see others wax great vpon the earth by them: let the courses be neuer so vnlawfull, if we follow them wee shall be ouertaken with the deceitfulness of sinne, and like the poore fish, for greedines
of

and
like a
Vlc. 2.
like a
Vlc. 3.

Vlc. 3.

of the baite, catch the hooke and all. I know it is a fearfull and dangerous temptation, to see the prosperitie of any course. But let vs labour more to be strong in the might of the Lord against that, alwayes keeping our selues in, with that say- of our Saviour. *What will it gaine a man to winne the whole world, and to loose his owne soule?* truly so doe all such that be carried away with lyes, decept- fulnes of sinne, they play (as wee say in the pro- nerbe) wilie beguillie, they deceiue themselves most of all, as *Esops* dogge did, who (as the fable reporteth) for the greedines of more, snacht at the shaddow of that peece of meate he had in his mouth, & so for a shaddow lost the substance. So much for this second point. Wee will proceed to the next, gathered out of the description of him by his mother: whence wee obserue for our third point, that it is a common and vsuall course with the holy Ghost, to obserue children, and to dis- cribe them by their mother, a speciall course I say of the holy Ghost, to set downe the mother of the childe, whether the children be wicked or godly. 1 Reg. 15. 2. *Abinam, who walked in all the sins of his Father, and whose heart was not perfect with the Lord as Dauids was,* Set out by his mother whose name was *Maacab* the daughter of *Abishalom*. *Aza* likewise *who did that which was right in the sight of the Lord as did David his father,* is set out to vs by his mother. *Ibidem. v. 10. 11. 12. His mothers name was Maacab the daughter of Abishalom. Jehoash set out*

*of Esops
dogge*

Doct. 3.
*child
Esops
by his
mother*

by his mother whose name was Zibiah of Beerseba. 2 Regu. 12. 1. Amaziah likewise, Who did uprightly in the sight of the Lord 2 Chron 25. 1. his mothers name was Jehoaddan of Ierusalem. Iotham in like manner 2 Chron, 27. 1. Hezekiah also set out by his mother. 2 Chron 29. 1. his mothers name was Abiiah the daughter of Zechariah.

For that wee see hereby how frequent a thing it is for the holy Ghost to obserue the mother. And the reason of it is, for the most part the children imitate them much: *Vt canibus catuli similes sic matribus Hedi*; like mother like children; which being thus, it should learn vs these lessons. First, it should teach the mothers to take a speciall notice of themselves (seeing God doth) that they keepethemselues chaste, and carry themselues vnreprouable vnto amongst their children: yea this appertayneth to mothers in a speciall manner, because their children sucke of them (if able to giue suck) except more vnnatural then bruit beasts vnto their young, they be often with them, playing and waking when husband is not: they be with them most at the first when they are fittest to haue grace wrought in them, therefore they should carefully obserue themselves, that they so carrie themselues that no euill example, much lesse euill instructions may be giuen.

Oh let it be thy care, especially who art a mother, to haue a speciall eie to thy selfe how thou walkest, talkest, workest, apparrest thy selfe before thy children,

Reas.

Vic. 1.

children, speake thou & teach them to speake the language of *Canaan*, and with thy naturall milke they suck from thy breasts, labour to speake vnto them the heavenly milke of the word; be thou apperrelled so frugally & christianly that they may obserue thee & follow thee therein. Remember, example preuaileth more then doctrine; & as the Apostle saith in another case, *giue no offence to the Jew or gentile*, soe say I to all mothers in this case, obserue your selues in your whole carriage amongst your children, that none may obserue ought but what is good, & to edification amongst you. Remember the Lord obserueth you: he had need to look to his carriage & behauiour when the Lord so eyeth & obserueth. Secondly, this teacheth men vnmarried to be carefull in choosng of their wiues with whome they match, and to obseruethem wel before they make that match with them: *quod semel statuend. diu deliberand.* Consider their equality for religion, condicion, disposition euery way, if thou respect thy selfe & thy posterity, which thou mayst looke and pray for, vpon the vsing of that ordinance: Who soeuer would haue good children, let him looke that he take a good wife, that may promise him much comfort that way. The beginning of comfort in children is to beginne thy family with a gracious wife, as *Isaach* did, of whome it is said: *she comforted him after his mothers death.* In nature this is a right course, he that will haue good fruite, must store this ground with good plants: a man cannot looke for apples

*L. Spout
Canaan
Canaan*

*Joan
more
Dor*

Vic. 2.

*Isaach
comforted
after*

where he planteth a Crabtree stock: no more can
 a man looke for good children where he marri-
 eth a wicked wife. I knowe God may for the
 husbands sake sanctifie the children, (he being
 gracious) but it is not vsuall, for oftentimes God
 punisheth the rash and vnwarrantable matches
 of many of his owne children, with monstrous
 children; Of such matches came Gyants and
 monstrous persons in former times: of the like,
 came monster, yea, sonnes and daughters of
Anak: If not in quantitie, yet in quality and con-
 dition in our daies, as daily experience
 telleth vs: yea, oftentimes such matches are re-
 warded with children, mishapen in bodies and
 foules. Thirdly, this should learne husbands to
 obserue their wiues, & not to endure prophane,
 vnchast, immodest behauiour in them: as im-
 modest behauiour in word, in lookes, in apparrell,
 neither nicenes in meate, drinke, or the like, least
 their children learne thereby, and their examples
 doe more hurt then thy instructions can doe
 them good: for often times it falleth out, that an
 euill example doth more hurt in one day, then
 godly exhortations can doe good in a whole
 weeke. Let husbands then looke to their
 wiues, *dwelling with them, as men of knowledge, gi-
 uing honour to them as to the weaker vessels*, appro-
 ping and commending them in what is good;
 disproouing and disliking what is euill: and by al
 good meanes labouring the redresse thereof,
 that

that it bee not at the length too truly said, like mother, like daughter, which meeteth with the remissiuenes & folly of many husbands: who for feare of displeasing their wiues, fearing them more then God, yea making their wiues Idóles; whereas husbands should please their wiues in that which is good and to edification, let euill humors so dwell in the head that the whole body at the length is tainted therewith. And so much shall suffice to haue spoken of this point.

Wee will now come to the next discription of him, & that is from his calling: wherein we obserue these foure things. First, that he was not idle but had a calling; which offereth this poynt of doctrine vnto vs, (considering him as a meere naturall man) without conscience of God. It is a

Doct. 4^t

gainst the light of nature that any man should liue idly & vnlawfully, and without a perticuler calling: The scripture euery where vrgeth thus,

that euery man should haue a personall calling

1. Cor. 7. 20. giueth witnes thereto, commanding euery man to abide in his calling wherein he is

called, whether bond or free, as the verses after declare: It is a statute law of God irreuokable,

Gen. 3. 19. that euery man should in the sweate of his face (that is in some calling wherein he may labour)

eat bread till he returne to the earth. Yea God would haue Adam; not to be idle, nor alwayes to be

praying and praising God, therefore he put him in the Garden to dresse it. 2. Thessa. 3. 12. Paul there

(repro-

*Ende
of the
first
part*

(reproving such, that vnder a shew of being Christians, and amongst them, did neglect to labour, but liued vpon other mens labour and at other mens trenchers, ioyning himfelfe in communion with the rest of the Apostles, and the rest with him) confirmeth this saying, *wee command and exhort by our Lord Iesus Christ, that they worke with quietnes and eate their owne bread.* God making of the world in sixe dayes, was to teach vs this, and our Sauour Christ his working of the Carpenters trade, vntill the time of his publique office in the Church. Which being so, it first teacheth parents not onely that they be carefull to bring vp their children in instruction and information of the Lord, but also that they trayne them vp in a perticuler and personall calling; The holy men of antient times, (both concerning their sonnes and daughters) haue done so, yea, though great and worthy, without question able to haue kept them though they had done nothing. *Adam* brought vp his sonnes in callings, so did *Iacob* his, and *Laban* too.

Let parents then looke to this, and that not onely *Patres Corporis*, but also *Patres Patrie*: if the former faile, let not the second, to see men brought vp and trayned vp in perticuler callings: which if it were carefully obserued, there would be a healing of many euills in the whole land, and in perticuler in this Cittie. Thirdly, for what is the cause of so much idlenes, beggery, cunny-

cunnychatching and shifting, yea and whoring in this Cittie: but this, that men do not of conscience set themselves to labour in perticuler callings, and the Maiestrates do not see the good lawes to this end made; executed.

If they wil not of conscience fall to this course, let them bee constrained be lawe: the Maiestrate should not beare the sword for naught, or be like a player vpon the Stage, to play his part & away: *ex malis moribus boni in se cunctis leges*, yea, let me somewhat alter that, and say also *malis promoribus boni leges*. Secondly, this should teach children willingly to submit themselves to be trained vnto, and cheerefully with all good conscience to goe on in performance of their perticuler callings: and not onely children, but also all such as haue liued idly without a calling a long while, let them fall to this, knowing they haue sinned against the light of nature: yea, *Tubalcain* of *Cains* broode, and *Lamechs* sonne, shall rise vp in iudgement against them, except they fall to some personall calling.

Vic. 2.

Oh let such fall now to a calling! it is no shame to beginne to doe well, but it is a shame to liue out of a calling: And that I may perswade them to it, and others who stand in any calling, cherefully to go on in it; I will lay downe some motiues to perswade euery man to a personal calling. First Idlenes is the mother of all euill, and an occasion for the deuill to drawe men to euill by, yea,

motiues to perticuler callings.

Motiues to perticuler callings.

D

what

what occasion of sinne doth not the deuill take to drawe men to, that be without imployment; Let the Sodomites iudge: Did not he drawe them as he doth many with vs from idlenes to fulnes of bread, and belly cheare, to make their belly their God? and from that to pride, and from all, to be voyde of compassion to the poore? Nay, let the deare seruants of God, when they haue but for a while (without warrant, and more then needed) ceased their businesse? witnesse this, did not the deuill tempt *David* and drawe him to adultery, & from thence to murder? & when? when hee was idle, sleeping vpon his bedd: when hee was needlessly walking, (when hee should haue beene otherwayes imployed) vpon the Roofe of his house: and doth hee not drawe most in our daies to the like? yea, to fearfuller finnes, being idle; for as one saith, if thou haue nothing to doe, the deuill will arrest thee for his seruice. Oh how should the consideration of this moue euery man to betake himselfe to a perticular calling, it being such an excellent meanes to keepe a man from sinne, and from aduantaging of the deuill! Secondly, consider that thou liuing and not labouring in a perticular calling according to thy place, thou neither eatest thy owne bread, drinkest thy owne drinke, nor wearest thy owne apparrell: for so the Apostle insinuateth, when hee saith

2. Coll 3. *Wee commaund that they labour and eat their owne bread:*
 12 oh consider what a base thing it is to haue no clothes,

clothes, no maintenance of a mans owne ! so base is euery one that is able, and will not walke in a perticuler walking, but giueth himselfe to idlenes, sporting, eating and drinking, and liue as though there were no pleasure after this life, for such in truth there is none : sinne lyeth at the doore for such, and will flye in their faces, nay gnawe their consciences one day in that place where shall bee weeping and gnashing of teeth for euermore. Thirdly, thou must come to iudgement one day, when thou must giue account of thy steward-shippe how thou hast spent thy time, and what thou hast profited thy selfe. thine, thy church & common wealth by it; oh, it will be a fearfull case at that day with thee, if thy conscience shall witnes against thee, and say: thou didst neither profit one nor other, but hast liued like a Catter-piller here, liuing vpon other mens labour; eating, drinking, and wearing that which was not provided for thee, nor thou neuer labourest for: let all Stage-players, Vsurers, voluptuous persons, epicures, that say, *ede, bi-be, lude, post mortem nulla voluptas*. Yea all such that spend their time in eating, drinking and rising vp to play, making their bellyes and their sports their Gods: consider this; their accounts will be fearfull and greater then they are able to endure one day. And to these let me add all vnprofitable callings, for which the common wealth is worse, not better, (being as the wennes or warts vpon the

*any one
call him
as a
warre*

Vse. 3.

the body) such are Dice-makers, Card-makers, Ale-house-keepers, and the like : neuer did, nor shall, good come by them, to the common wealth. Let such knowe, they haue not beene imployed in a perticuler calling, appointed and allowed of God ; these considerations propounded to perswade euery man to a perticuler calling. Wee will come to the last vse of this poynt, which is to meete with the error of some, yea, their greiuous sinne, that will either cast off or wholye growe negligent in their personall calling wherein the Lord hath set them, by pretence of their generall calling : but such must know that God hath so ioyned these together, that no man may put them a sunder : he is a monster which thus doth, and maketh the mother (which is his generall calling) to eat vp the daughter (which is his perticuler calling.) Also this meeteth with such that will bring vp their children, very religiously, and instruct, and informe them in the waies of the Lord, concerning their dutie to God, but neglect to educate them in a speciall calling, whereby they may be made fit for the good of the common wealth hereafter.

Oh it is a happy thing to see a woman to bee a *Mary* and *Martha* together : to play *Mary* in her due place, and *Martha* in hers : It is a pleasant thing to see both these, as Mother and Daughter in euery man and woman. Thus much of this poynt : Wee will come to the second thing in
this

this calling obserued by vs; Namely, that as he
 had a calling, so he wrought in it; where ob-
 serue we this poynt of doctrine, That euery ^{Doct.}
 man and woman must worke in that calling and *Quint*
 trade, the Lord hath called them vnto: the former *must not*
 places proue this. *Habel* wrought in his calling; *in Job*
 and this is much commended vnto vs, in the de-
 scription of the good wife. *Shee lyeth not on the one*
side, but she seeketh Wooll and Flax, and she laboureth
chearefully with her hands, shee girdeth her loynes with
strength & strengthneth her armes, she putteth her hands
to the wheele, & her hands handle the spindle &c. Pro. 31.
 13. 17. 18 ver. &c. Shee is not like the Idle huswives
 of our time, who hauing busines to doe in the
 house, will lye on the one side and thinke what
 they may eat, drinke, and weare; or whither they
 may goe to spend the time: or if they doe any
 thing, it is but to sit vpon a stoole and a cushion,
 finding faults but mending none; Such a wife
 doth her husband little good I thinke, I am sure
 much hurt. That which is here spoken of a wo-
 man, the weaker (and teacheth that sexe what
 to doe, is not to be idle but to worke in calling
 & place the Lord hath allotted them vnto) is spo-
 ken much more to commend & teach men to do
 it, being the stronger. The reason of this poynt
 is cleare, because God hath ordained callings, ^{Reas.}
 to keepe men from idlenes, not to draw them to
 it or to continue them in it. But before I come
 to shewe what vses this doctrine learneth vs, let
 me

me free it from exception. I know callings be of diuers sorts, some mechanicall, some liberall. Also I knowe that in a calling there may be diuers labours; as in a Shippe, some to climbe the ropes, others to guide the Sterne &c. And to perticularise according to the present occasion in this trade of Black-Smiths: some labours be heauier, some lighter, some hotter, some more temperate: as some must blowe the fire, some must attend the heate, and take it whilst it is hotte: some file, some ouersee and set out the worke. Now I doe not say that euery man must worke in euery of these, But in this Trade (he being able) he must worke if not in the stronger and heauier worke, then in the lighter; but in labouring, to be freed from the heauier, take heed of too much ease, least so at length thou grow weary of all, and will doe nothing, neither heauier nor lighter, all is too heauie for thee. This being promised by way of anticipation, the doctrine affoordeth vs these vses. First, to conclude vsury to be no calling of God, and consequently they that liue therin, to be out of any lawfull calling, & soe out of Gods blessing and protection; for God will giue his Angels charge ouer vs, to keepe vs in all our wayes, and not else; Now this is no way nor calling of God, because a man may liue therein without any worke of his: he may lye on the one side as a swine in a Sty, or doe nothing but cate, drinke and rise vp to play, and yet his Trade

vse 1.

Reasons
why vsury
is no calling
of God.

I

Trade neuer a whit hindred, his Trade goeth on;
oh riches of iniquity, that be so gotten without
thy labour, that eatest what thou diddest not la-
bour for! surely without repentance, thy money
must perish with thee, thou art neuer able to iusti-
fiethy calling to be of God. Secondly, it is the
meanes of idlenes, not a meanes to keepe men
from idlenes. Thou wilt say thou dost take paines:
what I pray thee, except it be to goe or ride at the
day to receiue thy money or to renew thy bonds?
And fewe do so, for it is most commonly brought
in, or else better it were; for you haue a bond
with two hookes to hooke them to you, if they
come not, and that with vengeance; but to thy
selfe: Is this thy labour? This thou maist doe and
spend thy greatest time in idlenes; and this thy la-
bour is but in the seruice of the deuill, and coue-
ting in euill, couetousnes to thy selfe. In the se-^{vse 2.}
cond place it meeteth with such, that (hauing
lawfull callings wherein they haue liued, and may
liue profitably to the Church, (and common
wealth) and comfortably to their owne soules,
yet (that they may liue at ease) cast off their cal-
ling, & betakethemselues to liue gentle man like:
beast-like doe most of them liue, spending their
time in hawking and hunting abroad, in cham-
bring, wantonnes, carding, dicing, and excesse of
eating and drinking at home: these, what will they
say at that generall accompt and audite, when
God shall aske them how they haue laboured in
that

that calling which God assigned them to? surely they will be as that man which was at the feast without a wedding garment: which (being asked by our Sauour, how he came in thither not hauing on a wedding garment?) was speechlesse: so will it be with these men that haue left their callings to follow an idle life, they will not be able to say any thing for themselues, their deluded consciences that now speake for them, will then speake against them, and be more then a thousand witnesses for their condemnation: what will Christ say and doe to them, which he findeth without a calling? as he said and did to the man aforesaide without a wedding garment: he will giue them to the deuills and bidd him binde them in chaines, and cast them into vtter darknes, where is weeping and gnashing of teeth for euermore. This shall be the doome of all idlenes & vsuries at that day that so liue, & so dye. Thirdly, this encourageth all that haue callings, to worke therein, and to liue profitably to Church and common wealth, notwithstanding all the imputations of carelesse, worldly & conscienceles men to the contrary, who will be and are ready to say of a dilligent man in his ealling (because he will not runne with them to all excesse of ryot) that hee is a myser, and earth-worme, and meere worldling. Let not these make thee negligent or to offend by carelesnes: But because I knowe a man may offend this way, viz. by too much following

lowing his perticuler calling, I will for direction, that we may follow the same without offence, and neither incline to the right hand nor to the left; that is neither too much worldlynnes, nor carelesnes, laye downe diuers rules to be obserued of vs in our working in our perticuler callings. First wee must looke that the daughter doe not eate vp the mother: that is, that our perticuler calling doe not eate vp our generall, which is the faulte of many, not onely of worldlings who altogether deuoure their generall calling by applying themselves without reason, and ceasing to their perticuler, (except it be when they are constrained to come to publique exercises of religion) but also of many christians, who too much taste of the oulde man herein, that when they should be in prayer with their families euening & morning, they bee eyther sleeping in their beds, or plodding about the affaires of this present life, so that they sildome find times to appeare before God; if once a day, they thinke that a great matter: nay I would that were not often omitted too for any matter of proffite comming in: is not this to make the daughter to eate vp the mother? If not altogether, yet that it is in a greater part, it is more then maniest: let vs then euer holde this fast, that as the mother is not to eate vp the daughter, so the daughter is not to eate vp the mother. Secondly, that wee sanctifie our calling vnto vs, by the word and prayer. 2. Timoth. 4. 5.

Rules to be obserued in working in perticuler callings.

Danger not eat
up the mother

Is this the course we must take in our callings? alas how few be there that so doe, who begin and end their workes with the word and prayer? not one of twenty: well let vs, knowing that it is our dutie, beginne and end our calling thus; it is a fearfull and irreligious course to set vpon our workes without prayer, wee cannot goe on in them with any assurance of Gods blessing and good speede therein, for *aske and yee shall haue*: what a fearfull course is it then that most doe followe? they goe to and from their workes, as the dogge to and from his kennell. And as in euery company this is much neglected, so not the least amongst your company of Black-Smiths, though amongst you, God be blessed, he hath his number, and of them this practised, as I knowe vpon my owne experience, whose diligence let it prouoke the rest.

3.

Thirdly, that wee be diligent in our calling not like the sluggard, or the drone in the Hiue, but like the Pismire and labouring Bee, taking the time whilst time is; whilst the sunne shineth making Hay: which condemneth such, that though they will not be altogether without a calling, nay more then that, will sanctifie it by the word and prayer euening and morning, yet will be negligent in it, either to late at it, lying vpon their bed, turning them with the sluggard, like the dore vpon the hinged, foulding their hands & crying, yet a little more sleepe, or else tattlers in their busines,

*See first
Cubon
Dare*

busines, omitting many dayes (with a shewe of walking in their calling profitably) but in truch nothing lesse.

Fourthly, you must vse faith in your callings, vsing the meanes and submitting the successe vnto God which careth for vs. This is contrary to the practise of many, who tie their gettings and commings in, to their owne industrie, and so make flesh their arme, and sacrifice to their owne nettes.

Fiftly thou must not be all for thy selfe, looking at thy selfe alone in thy calling: *Loue seeketh not her owne* but the good of another as well as of thy selfe; this is contrary to the quallity of most, that thinke they may get as much as they can, and that euery man is to make the best (that is the most) of his owne. But alas wee must looke that others gaine as well as wee, else how doe wee deale as we would be dealt withall? and doe as wee would be done vnto? we must not say and doe according to the olde prouerb, Euery man for himselfe, and God for vs all: but as the Apostle sayth, we must beare one anothers burden, and not so deale that we may be eased and others grieved.

Thou must vse patience; yea, labour with patience in thy calling, not making hast to be rich, murmuring, grudging, or repining, if God answer thee not in these outward matters, as he doth others, but submitting thy will vnto his, to

4.

5.

6.

gates

vse the meanes appoynted of God, and so to be contented with the Lords addition, yea with meate, drinke, and raiment; *we haue neede of patience, that after we haue done the will of God, we might receiue the promise. Hebrewes: 10. 36. Job as well contented with Gods taking away as giuing to him, the Lord giueth and the Lord taketh away, blessed be the name of the Lord.*

7. Seuenthly & lastly, wee must looke to our spending aswell as to our getting and keeping, for wee must giue accōpt aswel for euery pēny we lay out as for euerie penny we bring in; wee must looke to this, because we may spoyle all our diligence by this sinne many wayes, either by spending too much & not prouiding with the Ant for the winter, and *Ioseph* for a deare yeare, or els by spending too nigardly, hauing riches and not a heart to vse them, one of the euill sicknesses vnder the Sunne, which *Salomon* speaketh of. As many sinne this waye, so many especially of you the Blacksmiths trade, and in the exesses for the most part, working for a while and then loytering, you sinfully spending vntill all be gone.

I know your trade is hott and fierye and so will require drinke, but ye must the more pray and be circumspect ouer your selues that yee sinne not in drinking, the deuill being reddey to take that occasiō to make you mispend your precious time and money, for both which you must one day giue an accompt. Whether ye eat, or drinke, gett,
or

or spend, or whatsoeuer yee doe els, remember yee should doe all to the glorye of God. Thus haue wee finished the second thing in his calling, namely, that he himselfe did worke in it: from whence we will proceede to the third, and that in his perfection and skill in it, laboring the perfection of it more then before any had: whence we will obserue this point of doctrine. That it is lawfull, yea meete & necessary and the dutie of euery one to growe to a perfection in his calling wherein the Lord hath sett him, as much as he can. Which that Parrable of the tallēts, put forth to seruants, witnesseth, he being most cōmended that had best vsed his talent, and to the most advantage of his maister. That which S. Paul vrgeth vppon Timothie in his perticuler calling and function of the ministry, prooueth this point.

1. Timot. 4. 15. 16. saying, *These thing exercise, and giue thy selfe vnto them, that it may be seene how thou profitest among all men.* Marke what he saith, he would haue him so to carrye himselfe in his ministry, that it may be seene that he encrease in the gifts thereof; and therefore in the next verse, commaundeth him *that he take heed vnto his selfe and vnto learning, and to continue therein, for in so donig he should saue himselfe and them that heare him:* and for this end that he may grow to perfection in his ministry, he aduiseeth him. *ver. 13, going before, to giue attendance to reading, to exhortation and to doctrine.* This which he vrgeth

*to growe
to perfection
Doe a rule
in your
to be
ministry*

in one calling is true in an other, though there be difference betwene the excellency of the one, and the other, the contrarye to this is condemned in the sluggard, who alwayes pretendeth many obiections to hinder him from his calling and goeing on in the same. Salomon speaketh *Proverbs. 26. 13. 14. 15. 16. vers. saying, The slothfull man saith, A Lion is in the way: A Lyon is in the streetes. As the dore turneth vpon the hinges so doth the slothfull man in his bed. The slothfull hideth his hand in his bosome, and it grieueth him to put it againe to his mouth. The sluggard is wyser in his owne conceipt then seauen men that can render a reason: Whence it is playne, that seeing the slothfull man is condemned for that he will not diligently applye himselfe in his busines and calling, and soe goe on in the same, but pretend many dangers and excuses, That it is commendable, nay the duty of euery man to be diligent and to proceed to perfection in his calling what he can. The reason of it is playne, the greater perfection a man groweth and attaineth vnto in his calling, the more good he shal be able to doe to him selfe, his and others, which is a thing wee lawfully may, yea must as much as wee can aime at; which being so, this doctrine teacheth vs. First, not to cōdemne men that we see to come and attaine to greater perfection in their calling then others, so they labour lawfully: nay on the contrary side it is a matter they be highly to be commended for. Secondly it learneth euery man in*

Reas.

Vse. 1.

Vse. 2.

man in his speciall calling, to labour thus as much as a man can: the minister to labour by reading, prayer, meditation, and conference: to be more and more furnished with the gifts of the ministry, that he may be the better able to lay downe the truth with soundnes of argument, & in the euidence of truth to reprove, conuince, exhort and instruct: and so every mechanical tradesman, in his trade: but because a man may fall into many euills in labouring this, I will therefore for our direction lay downe and commend vnto vs a fewe rules to be obserued of vs in labouring for more & more skill in our callings and professions. Rules to the
obserued in
attaining
skill in our
calling.

The first whereof is this, we must take heed that our desire and endeouours to be skillfull and perfect in these things, doe not eat vp, or surmount our desire, and endeuour to be perfect in better things, as most commonly it doth; the deuill and desire of account and fame in the world, so bewitching vs and ouer-ruling vs, that we little care or studie for perfection in that great profession, which is that one thing onely necessary; any thing will serue our turne that way, if wee come ceremoniously & formally to pray, it is good enough. But in our callings we cannot be satisfied, except we equalize the best and skilfullest of our profession. Oh it is a happy thing where both these meet together, as they may, to be an excellent Christian and an excellent Tradesman or Artist; or if both cannot be attained vnto, to excel in the best things,

accor-

*Luca
Baptista
alp*

according to the Apostle his exhortation and counsell: 1. Cor. 14. *Followe after loue and couet spirituall gifts*: As if he should say, if wee will couet for gifts, be sure to couet spirituall gifts: indeed it is a commendable, yea a commaunded couetousnes.

2. Secondly wee labouring & endeavoring to be cunning in our trades, it must not bee to Cunnicatch others, as most doe, which is a cursed skill and cunning: better were it to be without gifts, then to abuse gifts obtained: this is the end, wherefore most (I doe not say all, I knowe the contrary both of this trade and others, God be blessed) doe labour for skill, that they may blind and beguile the vnskilfull. But alas poore fooles they most beguile themselues. For first they endanger their soules and bodyes, heaping vp (by such Cunnicatching) curses vnto their soules against the day of wrath. And for that they get, they bring Gods curse in with it, as a leprosie cleauing thereto, and to all the purchase therewith.

3. Thirdly that it be not to be proude of it in disdain of thy brethren, or to hurt others by shewing of thy skill, purposely to drawe customs from them, that is a fearefull error and abuse of our skill; for the more skill wee haue in any thing the more wee should be humbled. What haue wee that wee haue not receiued? and we should vse our gifts to the helping not to the destroying one.

one of another. *Manus manum fricat*. O how happie
a thing it is to see brethren to dwell together in
vnitye saith *Dauid*: so may I say, how commenda-
ble a thing it is for to see brethren of one profes-
sion and trade, so to vse their guiftes, that euery
one is a gainer thereby and no man a looser: our
common Prouerbe is worthie consideration in
this case; it is merry in Hal, when beards wagge
al. Let it be thy resolution in labouring for skill in
these thinges, euer to bee the more thankfull to
God, and studious of better things, which fewe
doe: for labouring for these things & attaining to
be skilfull herein, they forgett the maine mat-
ters. Fewe or none say with *S. Paul* (although he
in another case) *wee are debtors (because the Lord hath* Rom. 8. 12.
giuen vs skill in this) to liue not according to the flesh
but according to the spirit: fewer with Dauid what shall
I render vnto the Lord for all his guiftes (and in particu-
lar for this) I will take the Cuppe of saluation and call
upon the name of the Lord: nay rather doe they
saye (if not in their words their courses shewe) I
will eat more, and drinke more, & be more proud
then before, wretched is the case of such; And as
our Sauour said of Iudas It had bene good for that
man if he had neuer bene borne: so say I of these men, it
had bene good they neuer had attained vnto this
skill, so they had the feare of the Lord; for better is
a little with the fear of the Lord then great riches
with trouble. From these rules to be obserued in
our labouring for cunning & skill in our trades,

34 before the Black-Smith.

Vfe.3.

we will come to the last vse of this poynt, and so come to the next and last doctrine. The last thing that this point learneth vs is, that if it be our duty to labour perfection in our callings & trades, which are momentary, and that which wicked men may attayne vnto; much more should we and all that professe the feare of God, striue to be perfect in our Christian profession: the benefit wherof wil be euer abiding, and be more at the last then at the first, vnto which further then in a shew hereof, the wicked cannot attaine. Oh let vs not forget to labour perfection herein, striuing to be perfect as our heavenly father is perfect; if skil in anything be worth the hauing, then in this; and let vs endeouour thereto dayly, that wee may be able to find out and meet with the subtilties and sleights of our spirituall aduersaries, the deuill, the world and the flesh and the deceits, our owne harts, which are deceitful aboue measure, and who can finde them out? Alas it is nothing to be skilfull in other matters, and without skill and expertnesse in this mayne matter, which is the one thing onely necessary. And thus much for this point. Now come wee to the last perticuler, in his calling, and that is what his profession and trade was: And the text sayth, he wrought cunningly in euery craft of Brasse & iron: whence wee obserue this last doctrine for this time, That the trade of working in brasse and iron is antient, and obseruable: Antient, because here named when fewe

Doct.

fewe

fewe others were inuented; nay very probable more ancient, then this place conuinceth it to be: for asmuch as in the giuing of the sence of the words, I noted acording to the iudgement of the godly learned, as it is very likely *Cain* vsed iron instruments to plowe the ground withall, after it was cursed; obseruable it is, because here the holy Ghost taketh notice of it, guiding *Moses* to set it downe as worthy our obseruation. And not onely heere, but els where doth the holy Ghost take notice of this Trade, 1. *Sam.* 13. 19. 20. which being thus, it affordeth many instructions both to you of this trade for whome this sermon was specially prouided, and also to vs. First it teacheth you to blesse God that he hath sett you in such an antient and commendable trade; yea, in such a trade as he taketh notice of: it is no small benefit to haue a lawfull and good calling. We would thinke our selues beholding to a King who should dispose vs to a place of speciall note with him; how much more then to the King of Kings (in comparison of whome all earthly kings are as nothing, yea lesse then nothing) if he haue disposed vs to a lawfull calling in laboring, wherein wee may dayly receiue comfort, which we could not if we had laboured in an vnlawfull trade, as in making false Cardes, Dice, and the like iugling trickes. No such tradesman (continuing these courses) can haue any true comforte, when hee considereth he hath spent dayes, weekes and

F 2

yeares,

*now for
in the
for an*

*Cain
in the
more so*

*1 Sam
13:19:20*

Vic I.

yeares, in them, which haue no warrant from God, nor neuer did bring good either to Church or common wealth : It may bee they haue gotten a liuing to themselues thereby; so doth the Theife by his stealing, the whore by her whoring, and the like: & so that reason will prooue them as

2. lawful as the other. Secondly, this should learne you againe, that be of this trade, to obserue the Antiquity and obseruableness of it, and to walke worthy of it, that ye may gayne credit to it amongst men, which fewe of you doe (though some doe blessed be God, yet most of you doe abuse it, and dishonour God in it and by it, and thereby bring reproch vpon your selues, and discredit your callings; a fearfull & common sinne: you being herein like to the sonnes of nobles (I doe not say you are the sonnes of nobles) the more antient their howse is & the more repute it hath had amongst men, the more proud and insolent they growe, dispising other, and not onely so, but also they more dissolute & disorderly they growe abusing what they haue, the fearfull sinne, of such in our dayes; but so it should not be, neither with you nor them, the more antient and obseruable your trade is, the greater note it hath with God, the more obseruantly walke you with God; for where God giueth much he looketh for much againe: would not you iudge him worthy of the Kings deepe displeasure that should abuse his fauour in setting him in a place

place of note, and by the same place encourage
himselfe to dishonour the King? yes verily. How
much more then are ye worthy to be thrust out
of Gods fauour, that abuse his calling, so obserua-
ble and worthy, wherevnto the Lord hath called
you? For if not a haire of our head fall to the
ground without Gods prouidence, certainly his
prouidence is much more seene in guiding men
to their places; but it is their sinne (not this
goodnes in bringing them to it) if they abuse it.
Thirdly, if this calling and trade be so obserua-
ble with God, it should teach vs to obserue it the
more, and haue it in greater esteeme; notably
meeting with the base esteeme of it, and of the
workers in it in these daies, which ariseth partly
from our selues, & partly from you that be of this
trade: from vs, because we consider not the neces-
sity of it, which if it were considered, it would
worke a greater regard of it, and the persons pro-
fessing it, especially such of them as bee godly.

That it is of necessity who can deny? can the
Husbandman till, sowe, and reape without the
helpe of it? can the Marriner trauaile the Seas
without it? can the Carpenter build without it?
can the Soldier fight without it? can any man lye
in his house, sleepe safely in his bed, and haue his
goods in house, shop, and ware-house safe with-
out this trade? I know he cannot, who then can
say he hath no need of a Blacke-Smiths helpe? If
this were considered, surely we should esteeme it

*causes why
this Trade
is so basely
esteemed
from others*

more then we doe. The second cause in our selues why we so little esteeme it, is because we are like children and fooles, carried away with shewes of things, not considering the truth and substance of them: we see the trade not so sweet and pleasant as other trades bee, nor the persons so beautifull and fashionable as others for the most part: and hence it is wee come so little to respecte the Trade. Alas here is our sinne and folly, that we iudge of things according to the outward appearance, wee consider not this as the ordinance of God, and how profitable it is to the common wealth: wel let vs iudge more wisely of these things, and not be carried awaye with shewes. Hence it cometh that diuers Trades neither warrantable nor profitable bee so much admitted, as toye-makers, and makers of newe fashions, follies and the like; this is the bane, and will prooue the great impouerishment of the kingdome at the length; that needlesse, yea gracelesse trades be sett vp, and this, and such as this be, be so much neglected: well the worth of these will appeare more *carendo quam fruendo*, but the inutilitie of these worthlesse trades *magis fruendo quam carendo*. These are too principall causes, why wee so little obserue and regard this trade, so obserued of God as wee see. Let vs amend the things that are in our selues, & taking away the clouds that haue so dazeled our eyes, that we haue not seene nor rightly iudged, of the worth of this trade: & let vs esteeme

esteeme it of more worth and regard for the time to come. And from these causes in our selues, let vs discend to the causes in your selues, why it and yee come to be so basely reputed and esteemed as you are: The causes in your selues be diuers.

Causes in
Black-
smiths.

First in perticuler and inferior parties, some of you giuen to intollerable drunkennes, other to hastines, vncivill and Churlish behauiour at home and abroade. I knowe ye be fierie fellowes many of you by nature, and your fiery workes further it, therefore you should strue and set grace in the highest roome: it deserueth it. Secondly, the cause is in you that be Gouvernours. First, in your owne persons, falling many times into these sinnes, how can the body be sound when the head is thus sicke? I would I did not speak truly both concerning the Gouvernours of this and other companies for the most part. Secondly in that you doe not rule as you should, seeing these vices, especially drunkennes and the like, publick & notorious sinnes (so disgracefull to your trade and profession) punished; and this is the fault both of you that bee gouernours ouer the whole company, and of you that be gouernours in another sence ouer some fewe, namely of those that be committed to you in seruice, and be vnder your roofes, you should not permit any of these sinns to harbour in them. Thirdly the cause is amongst you all, and that in choosng oft tymes, vnfit men to these places of gouernment, men more fit to

1.

2.

3.

bee gouerned then to gouerne, being men either of scandalous life, as drunkards and the like: *Wennes* I say and wartes to the body of a common wealth, better spared then preserued. Can there or did there euer come any good to a company by the gouernment of such men? I trow not. Therefore (beloued) if you would haue that esteeme and doe desire your trade should be of that credit it is meet you should haue it be of, then euerie one in perticuler, that is guilty of the foresaid sinnes, of drunkennes, of hastye anger, of vnciuill & Churlish behauiour; Let him labour for grace, whereby he may become temperate, slowe to anger, and of a meeke and quiet spirite, which are things both with God and men much set by. And for you that are Gouvernors ouer the whole company, either present or are newly to be established, walke as men blamelesse in your owne cariages, and for your owne examples, and vse your authoritie for the reformatiō of these sinnes amongst many of you, be not led by fauour to some nor fewe. The faces of others, doe what your places require you, and the Lord is with you. For you that are Gouvernors in families, looke to those that are in your tharge; which if euerie one would make conscience to doe (as he standeth charged before God to doe) then such enormous vices would be redressed amongst you. To conclude with application to you all in the electing and establishing of your Gouvernors; as the Mastier
and

and Wardens, let your eyes, hearts and hands goe with such that be of lawfull Trades, of blameles liues, and that can rule & gouerne their owne Howses well; for how canne you looke for a good gouernment from those that knowe not how to gouerne them selues, nor their owne families: oh choose men fearing God, & hating couetousnes, and such as will be men of courage for good and against sinne. Thus haue I shewed you the antiquitie and the obseruablenes of your trade, as it is in truth. As also how both you and it come to be so disgracefull amongst men. It behoueth you to remoue the causes, and so the effect will be remoued: so shall your trade be of more esteeme in the world, and you of more respect with God and man. Which God (for his mercies sake in Christ Iesus who is blessed for euer) graunt. Amen. Amen.

F I N I S.

ERRATA.

P Ag. 1. line last read genuine, p. 2. l. 4. adde the, l. 13 r. mentioned, p. 4. l. 20. r. Prosecution, p. 5. l. 5. r. cad g. in p. 6. l. 11. read seeking, p. 7. l. 1. read from, p. 10. l. 10. read ergo, course, l. 17. course, p. 12. l. 17. adde and, p. 13. l. 3. read spoute into, l. 19. adde vñ, twice. p. 16. l. 29. leaue out Thirdly, p. 17. l. 2. leaue out the (?) l. 7. read by, l. 10. read bona nascuntur, l. 11. bona, p. 21. l. 23. read in a, p. 22. l. 20. premised, p. 23. l. 18. r. an, p. 24. l. 15. r. deuil, l. 18. r. idlesbyes, l. 19. vsurers, p. 26. l. 21. r. expresse, l. 22. r. yea, p. 32. l. 25. 4. r. customers, p. 34. l. 18. adde of, p. 37. l. 4. r. this, l. 9. r. his, p. 39. l. 5. r. you, p. 40. l. 21. r. nor feare the faces, l. 25. r. charge.

G.





To the Reader.

THinke not (Christian Reader) that I take any delight to be seene in Print, and thereby to bring my selfe upon the Stage of the World, and vnder the censure thereof. I haue little reason to take delight heerein, if I consider the readines of many to carpe, and rather to finde faults (happily where there be none) then to mend any, or my owne insufficiency to this worke : Yet what will not Jonathan doe for Dauid ? At the earnest seeking of my Christian friends (whome this specially concerneth) haue I bene drawne to consent to the publishing of this worke. If you finde good in it, or by it, pray for Gods blessing vpon it, and for me, (though the most worthles of the Lords worthies) that I may by my Ministerie fetch water (that is, teares of unfained repentance) out of the hearts of the uncircumcised Philistines, to their saluation, and the praise of his glorious grace who is blessed for euer. Farwell :

Thine in Christ Iesus

WILLIAM HOLEROOKE.